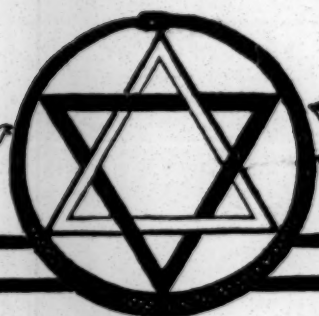




The Temple Artisan

APRIL-MAY, 1922

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Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA!

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, of evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain shelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.

The Temple Artisan

Vol. XXII.

APRIL-MAY, 1922

No. 11-12

Behold, I give



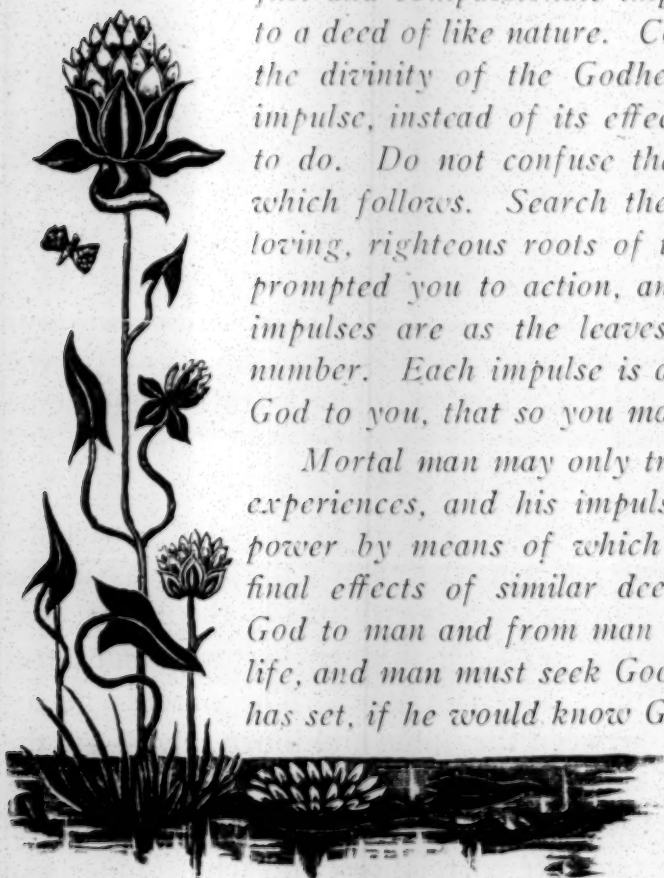
unto thee a key.

WOULD'ST THOU KNOW GOD?

Would'st thou know God in very truth, and knowing God lose forever the paralyzing fear, the haunting wish or the craven effort to propitiate the Unknown?

There is but one way by which man may know God. I will teach you if you will listen and heed. Consider impersonally, fearlessly, humbly and devotedly every kind, loving, just and compassionate impulse which prompts you to a deed of like nature. Connect each impulse with the divinity of the Godhead as the cause of the impulse, instead of its effect as you are now prone to do. Do not confuse the impulse with the deed which follows. Search the true, the beautiful, the loving, righteous roots of the impulses which have prompted you to action, and you will see that the impulses are as the leaves on the cosmic tree in number. Each impulse is a lead from the heart of God to you, that so you may find the way back.

Mortal man may only truly know that which he experiences, and his impulses furnish the dynamic power by means of which he will experience the final effects of similar deeds. To and fro, from God to man and from man to God, run the lines of life, and man must seek God along the lines Infinity has set, if he would know God.



INNER ROBES OF LIGHT.

TEMPLE TEACHINGS. OPEN SERIES, No. 182.

Consider the Inner World of Light of which the material world is but a reflected—unstable and shadowy replica. In this outer world is vividly sensed the panoramic shifting of these shadows, confusing the reflected consciousness of the Higher Ego—distorting the outer lines and qualities that correspond to the real inner lines, until the reflected higher consciousness is hopelessly entangled in the web of separateness and the illusory aspects of matter. And there is no way back save by stilling the outer vibrations and indrawing the consciousness to the Fifth plane—the first plane of Universality and Impersonality where the lines of differentiation begin to merge, and to become One.

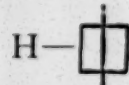
In this inner realm, Light is the Vesture of God—the Eternalized Reality that forever ensouls all outer Light—the Seamless Garment of the Oversoul, the Universal Auric Envelope, the Hiranyagarfa or Golden Egg of the Universe, the actual and potential seed from which all things proceed and in which all things and creatures have their roots of Being. Light should be considered as an Entity and you have been told that every Ray of light that you see is the outer body of a highly evolved spiritual entity. Light is also the substance-matter of the higher planes and that Light is also a Robe or state of consciousness—to those who can attain or bear it, which is not possible, however, to mortal man unable to rise to the plane of the Fifth referred to. To any such that Ineffable Light would be sensed (if sensed at all) as darkness—oblivion—unconsciousness, more than the darkness the prematurely opened eyes of a kitten would sense if suddenly subjected to the glare of the mid-day sun. This is the analogous state of that blankness known to the occultist and some times called the “blank wall of inner experiences.” The disciple, however, in contacting the higher planes inevitably, at first, in inner initiations loses consciousness as in a swoon, because the consciousness *enters in* and awakens on a higher plane, the same as in the death of the body. As spiritual progress is made the lower consciousness becomes identified with the higher vestures and after repeated experiences becomes one with them. The process means the conscious correlation between the outer and inner selves—of the Creator with the created.

At the beginning of the Temple work the two on the physical plane who had made the requisite correlations and whose inner and

karmic lines were nearest to me, were called together and from their auric robes a double star was brought into manifestation—that is a figure composed of five fundamental inner principles, positive and negative, respectively. The correlations referred to made by these two permitted the substance Light of the Fifth plane to be used in blending the two five-pointed stars into a six-pointed one which alone would be capable of transmitting the higher spiritual and cosmical forces. The structural spiritual qualities of number and form are based on immutable occult Laws. Just as the Three falls into the Four, so does the Five when interiorly polarized, rearrange its structural qualities and fall into the Six—the first cosmical state in the pilgrimage back to the Divine Source.

In the existence of this combined Red and Blue Hierarchical double star on an inner plane—its real center of power—members using intuition should find the answer to all questions concerning the future of the work so far as connection with Lodge forces are concerned. The mere passing of outer vehicles from the material plane does not invalidate the status or inhibit the functions of the double star in the least degree. This definite configuration makes failure or confusion more difficult than had been the case in earlier efforts and the present Lodge effort through the Temple gives more promise of good for humanity than other efforts made for many ages past, that is of continuing persisting good uninterrupted by break. This is mainly due to the fundamental facts set forth above to the organized nature of the work, and because of the strong Karmic lines that have been woven together, and that it was possible in this effort to connect up with many lines of inner and outer forces laid by various Agents of the Lodge in the efforts of centuries past to uplift humanity.

(Transmitted by R. S.)



WHY A SEVEN-FOLD DIVISION OF THE UNIVERSE?

II.

This development has carried us beyond the limits of two-dimensioned space into the space of three dimensions. The figure produced is that of the Tetrad, the simplest of the three-dimensioned figures. It has four faces and four vertices. It represents the consummation of the fall of the Three into the Four. It is produced by the motion toward Unity that governs all parts. But once there are parts, the motion toward unity involves expansion into a world of higher dimensionality, as the law governing the existence of parts

prevents their contraction into the point or zero, the initial state of perfect unity.

Logically, there can be no stopping of this process with the Tetrad. The laws that governed its evolution would still continue to operate, thus leading to the creation of four-dimensioned space, and so on indefinitely, until the completed synthesis, or final perfection of manifested unification is found in a space of an infinity of dimensions. This is the Space of the Eternal Parent at the end, as the zero-space was the Space at the beginning. The Space of the Eternal Parent which is "without dimension in every sense" is the Space of zero and infinite dimensionality. Thus with the first step into manifestation a never-to-be-finished process is started. All Being evolves back to the Absolute, but not by the Path it came out. It evolves to the Source by a never-ending Path of ceaseless creation that ever carries within its form the imprint of that which has gone before. The ultimate Unity is one of Infinite expansion, not extinction.

For our humanity, whose consciousness is posited primarily in the space of three dimensions, the step in the development that evolved the space of three dimensions is of primary importance. Hence the supreme importance of the Tetrad in Occultism. Four is the key of the Universe *as that Universe is reflected in three-dimensioned space*. But there is also another key that includes the Four that is more synthetic. Consider the tetrad A'B'C'D. There are four faces, each of three sides. These faces are the replicas of the original Triad, represented by the triangle ABC. They are, in this case, the imprint of what has gone before. Thus, in the Tetrad, both four and three are represented. These together, when added, give seven. Also three multiplied by four gives twelve, and finally one, plus two plus three plus four give ten. All of these numbers thus stand as keys to the three dimensioned aspect of the Universe. All through Occultism they appear having peculiar significance. They have such significance, however, only for three-dimensioned space and will not necessarily appear as keys to space of other dimensionality. If they do appear as keys they will be taken in a different sense. Thus, for example, twelve will probably be a key of four-dimensioned space inasmuch as it is the sum of three, four and five. But twelve so derived carries a different connotation from twelve considered as a product of three and four.

We have seen that there are four keys to the three-dimensioned Universe, but of these, Seven seems to take rank as of first impor-

tance. Why? Three is the number of the first form, represented by the triangle. Four is the number of the second form or the first solid, represented by the Tetrad. The latter corresponds to Body. The triangle corresponds to Soul, the first form out of the emanation of the One. The three plus four equals seven would thus correspond to the union of Body and Soul into an indissoluble synthesis. In another place it has been pointed out that the process of addition represents an union of parts such that the parts lose their identity in a new whole, something like the union of hydrogen and oxygen in the forming of water. Seven is such an union of three and four. Imperfect man is represented by the incomplete equation, three plus four. The three is Soul, or the upper Triad, the four Body or the Quarernary while the plus is the Antaskarana. The seven that completes the equation is man become perfected as Master. The Antaskarana has disappeared. There is no longer Body and Soul, but their union in what is known as the immortal Fire-body or Nirmanakaya Robe. In this perfected three-dimensional evolution the Three stands no longer outside and above the Four, but is circumscribed by the Four. It no longer *leads* lower man but *permeates* with Its radiance the lower and so has wiped out the distinction between lower and higher.

Seven is the greatest of the four keys for the reason that this union is the Great Work of this plane—three-dimensioned space. It is tantamount to the synthetizing of the Tetrad into a new One. The completion of this synthesis opens the door to four-dimensioned space and the evolution continued on that plane.

This, then, is the answer to the question, "Why a Seven-fold Division of the Universe?" It must be remembered that this division applies only to the three-dimensioned aspect of the GREAT UNIVERSE.

Halcyon, Calif.

FRANKLYN F. WOLFF.

(Concluded)

TONAL THERAPY.

Some interesting experiments in the therapeutic value of tone have been conducted recently in Halcyon with the aid of Dr. Abrams' electronical devices with which, we hope, ARTISAN readers are already familiar. But even though Dr. Abrams' remarkable machines of electronic reactions are understood, it will be well for an under-

standing of the tonal experiments, to go over part of the ways of operating the machines.

In order to determine whether a patient has a certain disease, a specimen of his blood is placed in a metal container which is connected with an instrument regulating the current of electricity and from this instrument to the subject, a healthy person from whom a reaction can be obtained if the disease is present. It has been found that each major disease: syphilis, T. B., cancer, etc., has a correspondence in a certain ohmage of electricity, and when the instrument is regulated to the number representing this current, if the patient is diseased, certain reactions can be made evident from the subject, which do not occur if the patient is not afflicted. First, an area of the abdomen, different in different diseases, will give a dull thud when percussed, instead of a resonant sound; second, a rod passed over this area will stick, and move on only under compulsion.

It has been found that if a colored light, a different color for each disease, is thrown upon the blood container, the reactions from the subject are neutralized, and he reacts as though there were no disease present in the patient. And it is further found that owing evidently to some negative relation of the color to the electrical current corresponding to the disease, this color when applied to the patient has curative properties.

The question immediately suggests itself, is there not also a musical tone which will be neutralizing to the disease? And if so, will it not be more potent than colored light? For while the light can only be thrown on the outside of the skin, and then usually only on a certain spot, a tone can penetrate, and will vibrate through the entire body. Inquiry revealed that Dr. Abrams had conducted experiments along this line, but without any great amount of success, with a piano. Now, a tone struck on a piano is not sustained, but begins to die out almost at once; also, the piano cannot easily be placed in direct contact with the blood container. So Dr. and Mrs. Dower decided to hold another experiment in Halcyon. For this a violin was used, since the vibration can be sustained upon it, and the neck was placed directly on the table with the blood specimen in the Dynamizer. Great interest was shown, and Halcyon turned out to witness the results.

The results were surprisingly good, and although not conclusive, open up a remarkable field for investigation.

Dr. Dower used for the experiment blood specimens tested by Dr. Abrams, and known to contain certain diseases. Dr. Dower first

established the reactions of the rod sticking on the subject, then the violinist played long sustained tones, going up through every tone in the chromatic scale. The doctor continued to move the rod over the sticking area. When the tone B was sounded, the rod did not stick. And when the octave and double octave of B were sounded, there was no reaction obtained with the rod. The tone E also negated the reaction. These tones, then, when sounded in any octave, though the higher octaves seemed more potent, were negative to the disease, which was cancer in this case, and will probably prove to have a curative effect upon it.

But why two tones? Why E and B? Why, because these two tones a fifth apart, have the closed vibration relation to each other possible to two different tones, and B is the first overtone of E, after the octave. And in other diseases it was found that two tones related a fifth apart would both succeed in removing the sticking reaction from the rod.

The following results were obtained from experiments with other diseases: T. B., Bb and Eb; syphilis, E and B; Strep, C and G. The tone C in altissimo, next highest on the piano, was found to have a general negative effect.

Dr. Abrams was much interested in the experiments and conducted some similar ones in San Francisco afterwards, which to a large extent checked up with those at Halcyon, and it is understood that he is having built an instrument to apply tonal treatment.

There remains a great deal to be done in making sure of the right tones, and checking up, and in working out the reason of some of the musical relationships; but a wonderful field for research is opened for Physicians, Musicians, and Scientists. It has been known that music has therapeutic value, but if we are able to identify a certain tone with a certain disease, matters will be placed on a much sounder basis; and it is to be hoped that energetic composers may find the idea of writing special music to be used in healing, in which the proper tones will predominate. The overtones are a series of natural super-vibrations from any single musical tone.

HENRY COWELL.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

The Twenty-third Annual Convention of Temple Members will begin on Sunday, August 6th, this year lasting a week for the full programme. Due notice of the convention has been sent forth in the Family Letter some weeks ago. All signs point to a successful meeting with strong interior forces supporting.



Attention is called to the article on suggestive therapeutics on another page of this issue. Suggestive therapeutics is now recognized as a definite healing method—based on well known scientific laws of psychology. Under the term suggestive therapeutics fall all forms of healing either mental, spiritual, christian science, faith, prayer, laying on of the hands, etc. In future issues of the TEMPLE ARTISAN we expect to present more particularly the psycho-physiological basis upon which all these forms of healing rest. In substance we can now say that wherever healing results by the methods above mentioned, it is due to profound impressions producing electronic modifications in the serum of the blood, which is always profoundly influenced by will, imagination and desire, and these changes in the blood serum naturally react on every cell of the body. The serum of the blood in the body is the correspondence of Akasha in the cosmos—in which Akasha resides the potency back of the manifested universe.



This is the day of the passing of creeds—both in religion as well as in science, economics, as well as healing. This is as it should be, for truth has an infinite number of angles and therefore truth can be approached from any of these innumerable angles. Therefore, in healing if we approach illness with an open and unprejudiced mind with the desire really to help the patient in the way that is best for him or her, and not trying to foist our own particular creed of healing on the patient—we stand a much better chance of helping that patient surely and quickly.

Humanity is sick—both in its moral as well as in its material nature. It is therefore fitting that an organization like the Temple should project lines of healing influences into the world without crystalizing its healing methods into any particular form or creeds. Such a plan is in exact correspondence with its fundamental spiritual teachings based on the motto that "*creeds will disappear and hearts remain.*"



At the Halcyon Sanatorium the above plan is now being externalized—employing all the various aspects of healing on well organized systematic and scientific bases, and under institutional influences. The ideal is to build up a strong center of healing forces, to which the afflicted may come and receive treatment along the lines that may be best and most beneficial for such an one—whether it be by one method or another, or combination of several methods. On another page of the ARTISAN we give a synopsis of the various departments of healing, under the Sanatorium plan. We are sure our readers and members will be interested in these plans, and we hope to connect such work more intimately with the general Temple work as time goes on—without, however, involving the Temple work in any additional responsibility—but rather to render to the Temple a part of the financial returns to the end that it may become self-supporting.

W. H. D.

THE TEMPLE BUILDERS

Lesson No. 182

ZUNI.

CHAPTER II.

Zuni looked with interest in the mercury mirror on which the platinum disk was throwing vibratory photos. He could see the shadowy lanes of travel of the waves as they forced their way onward toward the attractive medium of harmony. He touched the keys lightly and the aeriels, high overhead, vibrated strongly in the keynote of harmony of the planet that was at that period in vibration with their static force. Here and there shadowy forms and a golden radiance would be mirrored, but the waves traveled ever onward toward the tone harmony of sympathetic attraction. A soft, rosy

glow suffused the mirror, then the wondrous blue of a sky, a few strange looking trees whose foliage were very light, compared to the foliage of his own world. Then a garden filled with a luxuriant mass of flowers and foliage of a variety new to him, and standing beside a large piece of marble upon which an electric dial was placed, stood a woman. She was singing softly and playing a zither and the electric dial was registering the sound waves of the music. She was clothed in yellow that fell around her in graceful folds, and yellow hair was piled high upon her head. Blue eyes raised from the dial and gazed into the astonished brown ones of the young scientist.

"Flower of thy world, who art thou?" The young master's voice was soft as the tones of her zither, and the woman smiled.

"I have been awaiting thee, Master of melody. The dial proved to me that thou wert near. Methinks thy teachings should have prepared thee," and her voice was as sweet as the chime of golden bells and fell clearly on Zuni's hearing, transmitted by the platinum disk.

"Perhaps mine heart wast not tuned to the lessons, oh Flower of Mercury, for such is thy world, is it not?"

"Aye, and thine is Sirius. Seest thou that the Masters have prepared me for thy coming."

"And thou awaiteth me, why wast?"

"Hast not thy teachings shown thee the Path that leads to Unification of Souls and conformity to the law of harmonic creative fulfillment?"

"Aye, but methought 'twas with one on mine own planet, where physical conformity canst be fulfilled."

"Thy evolution and mine under the Law of oneness means that we will meet. Thy period is passing, Master of mine. When thou cometh again then will we show thee the way of the Path. My name is Suni, and thine?"

"Is Zuni. In forty days will the period return. Farewell, flower of Light," Zuni cried as the picture began to fade and the smile on Suni's face misted over and faded from view. The young Master looked longingly at the fading picture, and then catching on his wave tone a symphony of a wondrous vibration from the interstellar space became engrossed in registering the notes of harmony in their variation as reflected by those Planets out of the zone of vibratory harmony and beyond the wave-length of his meter.

The forty day period seemed long to Zuni and often he pondered

the problem that Suni had given him. He recognized her as the Unification of their Material fulfillment of Divine creativeness, as one to whom he was united by the call of soul, but in the Law he must realize all that life could give him of being and creating; and Suni was millions of miles away across the world of magnetic Force and Sirius knew no invention to travel beyond their gravitation save only by waves of magnetic melody through color tones and wave vibration.

The hours were filled with interesting experiments. Many were the planets to which he carried his message of harmonious interchange, not always reaching a scientific notice, for the date or fact could not be positively shown. Many planets whose keynote vibrated low were not in a high state of civilization and often he would be amazed at the savage and unmoral life pictured in the mercury mirror or at the talk of those reproduced from the translating platinum disk. Other planets refused to recognize the message bearer, because they thought his manifestations unnatural and not understanding the law of harmonic vibration considered the message unscientific. One world to which he went was in a state of electrical upheaval and scientific experiments were mediocre, but in crossing the orbital space and reaching the wave force, Zuni sent a verbal message to a wireless station and was recognized, but misunderstood. He was able to increase wave strength, finding a vibration greater through his knowledge of the astral force and psychic interchange between planets, and was thus occupied when the Period reached him from Mercury.

The thrill of enthusiasm swept through him when he saw Suni's beautiful Self in the garden and heard her wonderful voice in the uplift of harmony. "Beloved," he cried and almost forgot to play the keyed harmony. She smiled a tender, loving smile and said:

"Zuni, my ship is almost complete. The Masters are working on the metric Force. As soon as we have it keyed to the wave you use, methinks Suni will be ready to come to her mate. Upon the next period, strengthen thy wave by using an interstellar symphony, play a transcription of Planetary notes and when thou seest me coming toward thee add all the force of thy static harmony to help me cross Interstellar space."

"Will the way be safe for thee, my beautiful one?"

"Indeed, yes. The Masters are agreed in the fulfillment of our unity and the greater shall be enlightenment of the many worlds we

can visit together by the combined harmony of Mercury and Sirius, through thy wisdom and mine. The way will be made safe by the wisdom of the combined seers of Harmony."

"Zuni will await the next period with the fever of desire added to the zest and love for the worlds, when thy beautiful self shall come to me through the Path of Harmony, My Soul's Beloved," Zuni replied fervently.

"It is well, beloved, and now farewell until the next period. Let all be ready." The sweet voice died away into the faint chime of the fading vibration, and Zuni played the interstellar melody with trembling fingers and a heart full of an emotion that for a time his power of concentration could not control.

He had conformed to all the laws in their evolution, save the one in which all life reached the ultimate stage of conformity. He must pass through each and every plane, living in turn one arc of the personality of that plane, the soul had developed in its passing through the seven states. The one State left him to fulfill was unification of material creativeness with that of the Divine.

The forty days of the waiting period were past, and Zuni sat with his heart excited by the thought of the nearness of Suni as he played the tone harmony of the Planet Mercury. As the platinum disk began to oscillate, and the lanes of wave-like shadows photoed, his eagerness grew so great he was trembling. Soon the keynote was reached and Mercury was responding. The clear blue sky in the background was photoed and there coming toward him with a speed as great as the wave vibration he was sending, was a long spiral shaped ship that was floating on the waves of harmony and vibrating a wonderful melody as it came swiftly on.

"Keep thy sound waves in fast action, and throw on all the color tones that thy spectrum and mine consist of. Put on all the force thy machine is capable of. My ship is vibrating to the interstellar melody now and other planets are strong. PLAY THY MELODY, as thou loveth me," she cried, and her voice was full of the tone of strain and excitement.

Zuni played strongly and the static force was so great the aerial mast shivered with the power.

"Courage, beloved; thou art within the zone of spheric harmony, nearly to Sirius," Zuni cried.

"Aye, methinks the magnetic force is pulling. Methinks the

ship sways. Beloved, meet me on thy roof in a couple of hours, then may Suni rest in the arms of her beloved."

Zuni followed the course of the airship as it descended at first swiftly and then more slowly, and running out on the roof as the ship sunk to rest, he gathered the fainting Suni in his arms.

The two were wed in the monastery, and Suni, the first Maiden Master of the monastery, took up her abode with Zuni as a Master of Meddi and Interstellar Harmony.

E. E. HOLMWOOD.

THE END.

REGENERATION.

All of us with very few exceptions have been conceived in fear, born with fear and will die in fear. The saying of Jesus, "Fear not, I have overcome the world," I believe to be correct: "By overcoming fear I have overcome the world." Overcoming fear is the first step toward regeneration, for fear has a most disastrous effect on our whole system. It contracts the Solar Plexus, clouds the aura and thus keeps us from letting our light shine. To be free of fear, however, is conditional; one must fulfill certain obligations. In the first epistle of John, Chap. 4, Verse 18, we read: "There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." So L-o-v-e is the remedy, but alas, through the ages, love, pure love, has been mistakenly used for the horrible nightmare of sex-passion, and thus degeneration has come upon us from generation to generation. Look at the innocent pure little girls and boys, radiant in love, eyes bright, hands warm and dry, their movements buoyant and vigorous, face covered with smiles and their auras beautiful to look at; they are happy in their innocence. Goethe, the great German Mystic and poet, said in his immortal Faust: "Ach dass die Einfalt dass die Unschuld nie sich selbst und ihren heiligen Wert erkennt." "Oh, it is too bad that innocence and simple pure mind is not cognizant of its holy value." But scarcely has the desire-body been born in some little ones—when we see some of them losing the lustre in their eyes, the joyous and fearless smile, moving nervously and developing dark clouds in their aura which are reflected around the eyes. Parents declare them sick and so they are; bring them to a doctor, who, perhaps, prescribes a bottle of Tanlack or a pair of

glasses for the weakened eyes, but does not put the spectacles at the real cause.

God works in mysterious ways. Sometimes He speaks to us in the wind, sometimes in dreams, or we may receive the message through a book or by the mere sight of a pure, loving soul. If the recognition leads to repentance and so is thorough and deep, it will lead to reform. At that stage of regeneration people take up fads, seeking salvation in external things, as diet, breath culture, nature cure, water cure or physical culture—and this is well. Any true psychologist will know the importance of them.

We understand that all causation is in the mind and inharmonious thinking the cause of all deterioration of health and that therefore all purification has to take place in the mind, but such cannot be learned otherwise than through the affairs of the objective, by doing things objectively we train our very consciousness, deepen and enrich our inner life, renewing spiritually by the power of the Holy Ghost, ever improving in moral character. It is only by being true to the little things, closely following our ideas and inspirations, that we will ever conquer. Denying the devil will do no good; we must cast him out. Denying is merely suppression which will bring often serious reactions. So long must we keep our good fight until we are born again of the spirit and take on a celestial body which compared with the terrestrial is as the sun to the moon. Not only does the physical body change in its atomic structure during every twinkle of the eye, but as we lift up the fire from underneath the Solar Plexus up to the pineal gland, heat or energy is saved and re-utilized and we pour actually an oil into the optus thalamus, by Jesus called the cup through which is lightened the fire upon the altar in our temple made fearfully and wonderfully without sound of hammer. In time this fire will kindle to a flame within the heart and we build the soma psychicos, or spiritual body of which Paul speaks in his epistles.

When we have reached this rung of the ladder all our darkness has turned into light whereupon we may ascend directly to the throne of God and in the full possession of our birthright, triumph in gratitude. This is the awakening and development of self-consciousness and self-knowledge leading to the consciousness of immortality and eternal life. With it begins the art of life, and makes it worth while—and the physical cross becomes less burdensome.

At this rung of the ladder we meet Rebekah, the charming, beautiful soul who has learned to do the little menial things as they

come along, and more: recognizing even in the midst of the fight, opportunities for service, not waiting until pointed out to her. Asked for a drink, she gives Isaac's servant a drink, but quickly recognizes that the camels must be fed also. Thus she was recognized for her master and earned the golden wedding garment—the *soma psychicos*—and when eventide came she “put on the veil,” functioned in an inner state of consciousness still consciously—and as she persisted in her service she sat with Rachael on the well of first hand knowledge and wisdom and when her heart was full her mouth overflowed and fed hungry souls. Which shall we follow, Rebekah, or the foolish virgins who had no oil in “the lamp?”

We're often asked the foolish question why it is necessary to degenerate, to go through error at all—but this is simply because we cannot all learn by observation or from the experience of others. Somebody has got to experience. We must pay the price of our advancement if we will receive the joy of overcoming, which, by the way, is the greatest joy on earth. Anything that needs no effort on our part is of no real value to us—or at least we do not appreciate it. As the sick who has found health appreciates health and guards it anxiously, so with the regenerate; he is safe, while the generate is in constant danger of drifting into the opposite.

The great problem with which we are confronted is how we can best help our fellow-man in danger—to uplift the serpent in the wilderness—and we find that no one can uplift the other fellow until he is uplifted himself. We can merely point the way, speak about the possibility, and each to his own salvation.

Halcyon, Cal.

ERNEST HECKLER.

SUGGESTIVE THERAPY AND HOME METHODS OF HEALING.

As Dr. Dower has decided to make the Halcyon Sanatorium a center—based upon all different phases and methods of healing—be it medical, Abrams' oscilloclast, chiropractic, massage, osteopathic, mental healing, or suggestive therapy, etc., a center without any creed of healing, but based only upon the one thought of bringing help to those who suffer—I think it would be well to present a few facts concerning the absent treatments of suggestive therapy—as this line of work will now be taken up as part of the Sanatorium work.

Not very many years ago, it was quite usual to see a scornful smile and a shrug of the shoulders when the words "absent treatments" were mentioned. Those who then smiled and thought themselves so wise, must surely today admit that it was ignorance on their part that caused this smile, for now even science admits that thought is a vital force—and we know also that thought is substance and can have an immense creative power. Why should it then be necessary to see the physical man in order to get his thought which is the language of the Ego, expressing itself through mind? Is not the Real Man omnipresent and omnipotent? Can not, in this case, the constructive thought force of the spirit find its way to the sick who seek aid and help, without the spoken words through the physical form?

Prof. S. A. Weltmer won a victory for this theory, in the Supreme Court of the United States on November 2, 1902,—his philosophy was declared to be "Sound and practical, and his practice legitimate and careful." I have the most marvelous results through absent treatments, gained by this man, under whom I have worked and studied. The suggestive therapeutic home method of healing is based upon the ability of the Therapist to utilize and arouse the slumbering forces of the patient's mind, to re-establish new health, in bringing him again into harmony with his Infinite Source, his Real Self. All illness indicates inharmony with the Law of Being which is always perfect. It is an agreement, so to say, between healer and patient to join forces to gain one purpose—one goal—that of health and happiness.

As before mentioned, this method of healing has now been taken up in connection with the Sanatorium at Halcyon, and we have the sincere hope that it may bring blessing and help to many who are sick and are not able to come here in person.

BORGHILD JANSON, S. T.

Halcyon, California.

HALCYON HEALING.

Under the auspices of the Halcyon Sanatorium the following departments have been organized and are operating:

General Sanatorium work for acute or chronic non-contagious cases, including also mental cases.

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Suggestive Therapeutic Department.

All of the above are under competent heads. Inquiries concerning any of above addressed to the Sanatorium will be referred to the proper department.

W. H. DOWER, M.D.

FOHAT.

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Fohat is edited by Marian Milner French whose versatility and thorough knowledge of occult philosophy insures a richness of matter always. Published at 628 Montgomery Street, San Francisco, California. Per year, \$2.50. Single copies, 25 cents.

TEMPLE ACTIVITIES AND NOTICES.

The attention of members is called to the last issue of the Family Letter, which, in addition to the news items, showed the urgent needs of the Center at this time. It will help greatly if members will attend promptly to the paying of dues and send in each month whatever is possible for the Helping Hand Fund on which so much depends now.

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